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DR. J. B. SIMMONS AT THE DE.
H. L. MOOREHOUSE WEL-
COME

October 1st, Windsor hotel, New York, Rev. Thos. Armitage, D. D. presiding officer.

BAPTIST TRIUMPHATE.
Dr. Simmons said, "A triumphate is a government of three men. But what three men ever ruled the Baptists?"

I say, where are the three men that can rule the Baptists? Dr. Morehouse, the host of the evening, you call him "ghost," but I say host, for he's a host in himself, even he has found it a tremendous job. And you may pick out two more men, strong and able like himself, and strong and able like himself, and all three can't do it. The Baptists are 3,000,000 strong on this continent alone.

And can three men rule 3,000,000 men?

Every one of these 3,000,000 has a will of his own, and a conscience of his own, and whims and notions of his own.

These people are taught by their pastors that every one of them must be fully persuaded in his own mind; that every one of them must give account of himself to God, and that no man is to be their conscience keeper.

This individualizes them, throws them apart, makes each one stand out by himself, on his own feet, solitary; and responsible directly and wholly to God.

Hence no man can govern a Baptist—not even a Baptist except he govern him by the Bible. And even then, it's a hard task!

VARIETY BAPTISTS.
Think how many varieties of Baptists there are.

They speak nearly all the languages of the earth, for Baptists are found every where, and they have all national and tribal peculiarities.

They are all complexions—white and black and copper colored.

They are of all political beliefs—Republican, Democratic, Prohibition, Abolition, Fire Eater, Home Rule and what not.

In theology they are up grade and down grade and dead level. They are Calvinistic, anti-Calvinistic and high Calvinistic.

In practical life they teach, and exhort and preach, and sometimes practice what they preach, but not always. Sometimes they divide labor; one preaches and another practices. As a general pastor's wife once said, in the presence of a group of friends at the table, "My husband preaches, but I practice." "Yes," said he, "and I preach total depravity too." So you see, we have quick Baptists and slow Baptists. We have magnificent Baptists and some that are not so very magnificent.

We have mission Baptists, and anti-mission Baptists, and anti-mission Baptists.

We have hard-shell and soft-shell, and no shell at all. We have first day Baptists and seventh day Baptists, and land-markers, and those who never owned a foot of land in their lives.

We have free-will Baptists, and six principle Baptists, and self-willed Baptists, and low principle Baptists. We have an infinite variety, and any three men who should attempt to govern this vast people would find their hands full, now I tell you.

MOOREHOUSE IS ONE OF THE THREE.
We would select Moorehouse for one of the three; but where are the other two?

I propose to go in search for a little of this so-called Baptist Triumvirate, named in the programme.

BUT WHO ARE THE OTHERS?
Cesar, Pompey and Cassius could be meant. They were the first Roman Triumvirate it is said; but they were not Baptists.

Cesar was assassinated, and so was John the Baptist. But Cesar was not a Baptist.

Pompey was a great general, so was Havelock; but Pompey was not a Baptist, though Havelock was.

Cassius was rich, worth five millions. He once gave a feast to the whole people, at which 10,000 tables were set.

If each table held a thousand people, oh what a crowd was there, my countrymen.

Baptists are sometimes millionaires, as witness the two men present here to-night. Every one of them a millionaire with a few exceptions.

And they love banquets, too, these rich Baptists. But Cassius was not a Baptist.

THE EARLIEST TRIUMVIRATE.
The first triumvirate that ever existed at all on earth was undoubtedly Adam and Eve and Cain. It is no use for you to object that Eve was a woman.

I tell you that Eve was the *num* of that establishment.

She was the head of that triumvirate. See was undoubtedly a person of a resolute, independent, enterprising, dashing turn of mind.

Starting out in business on her own account, she went into the foreign fruit trade, with the Prince of the power of the air for a partner, and Adam was *no* there! She consented to take Adam along, but his influence in the new firm was never great. He was the silent partner. He was the man that lost a rib and gained a wife.

Pity it couldn't be so with Morehouse. Immense laughter, in which the bachelors heartily joined.

But if you object to Eve as a member of that first triumvirate because she means a man, how would it do to take Adam, Cain and Able?

The trouble there would be that Cain was not a Baptist. I know of no passage in the Bible that shows Cain to have been a member of our order of faith and practice. Our opinion is that he was the father of the *standing* order that banished Roger Williams and whipped Obadiah Holmes on Boston Common!

As to Able, he was a righteous man and we should be proud to trace our descent from him if we only could.

But as Dr. Armitage says, in his history of the Baptists, that grace doesn't come down by natural descent—that the line of succession has been repeatedly and fatally broken all along the centuries—and so I suppose we shall have to give that theory up.

But no one denies that the Baptists all came from Adam; there is surely enough of the old man in us; certainly then, Adam must have been a Baptist.

But if the committee who selected this topic object to this, the most famous triumvirate of all history, how would they be suited with *Shem, Ham and Japheth*? Or with *Abraham, Isaac and Jacob*? Or with *Moses, Aaron and Pharaoh*? Or with *Saul, Jonathan and David*?

But if any one objects and says none of these were Baptists. I reply: Were they *Pedo*-Baptists? Who can prove it?

But coming to the new Testament we find Baptists plenty. There were Peter, James and John. There were Paul and Barnabas and Alexander the Coppersmith. And even Judas Iscariot, so far as he had any denominational standing at all, must have been a Baptist.

The three famous secretaries may be intended—Henry L. Morehouse, Benjamin Griffith, William Ashmore. Perhaps in selecting this topic allusion was had to the three great societies, Home Missions, Foreign Missions, Bible and Publications.

Not so much three men, as three groups of men, whose power is so great and whose influence over the Baptist hosts is so potent for good. My conclusion is that the committee must have intended by "The Baptist Triumvirate," (1) Adam—who represents the first century of human history; (2) Paul—who planted so many Baptist churches in the first century of Christian history; and (3) Morehouse—who is planting even a larger number of churches in the latter century of the Christian era. And you will observe that this unique Triumvirate embraces the three famous old bachelors of the centuries—*Mail and Express*, New York.

A WORD TO PREACHERS.

BY GEO. W. WHEELER.

Editor S. B. R.

I ask space in your excellent paper to say a few words to the preachers especially and I offer a few suggestions in connection. I have noticed several ministers who do not visit but one class and that is the rich members of the church, they don't go and seek out each individual member whether he be rich or poor, as it is their duty to do. Many times I would have been glad to have my minister come to see me and talk and pray with me, but it seems he had others to visit and so I was left out in the cold. Now brethren you get out and visit all your members and not only your own members but others who are out of the ark of safety and please don't forget the poor on your rounds. It helps them wonderfully to have you call on them. It shows them that you are interested in them as well as their wealthy neighbors go to see the poor. Pray with them, ask them how they are progressing in life, if they have a hope in the life to come, sing with them and show them that you are really in earnest about their salvation. You would realize how much good you would do were you to try my plan and you could be the humble instrument in the hands of God to bring many to a saving knowledge of religion as it is in Jesus the Christ whom to know aright is life eternal. Now brethren what the people want is more Bible and less of illustration, in a round about way come to the point at once. Preach Jesus the Christ to your congregation, preach in the spirit and don't fail to visit the poor and rich alike, and you will erect monuments to your memory that will last through eternity. You don't know the hearts among the poor that are starving for a kind and sympathetic word or action. Brethren pray for me every day that I may be permitted to enter the pearly gates of the New Jerusalem.

A RARE CONVERSION IN ITALY.

Several years ago there lived in a city of Northern Italy a porter, whom we shall call Antonio, a famous man, almost as well known as the mayor or any other important personage in the city. Unfortunately, however, he was famous, not for his goodness, and morality and usefulness, but for

his wickedness, and vice and evil influence. He was very often drunk and noisy, and scarcely a week passed that he was not arrested and fined, or else was sent to the lockup for the night. He was large and strong and often reckless, especially when under the influence of liquor. At such times even his best friends were afraid of him and avoided him, and his poor heavy tread on the door-step. Even the policemen sometimes hesitated to lay hands on him. There were moments, however, when this burly, reckless fellow was as gentle and kind hearted as any one, and when serious thoughts took possession of him, causing him to be ashamed of his past conduct and to make most resolutions for the future.

In this same city there had been for some years a small Evangelical church, which in spite of hatred and persecution and very many peculiar difficulties had been able to make some progress. Three times a week the brethren met in their little "hired house" to study God's word together or to hear a sermon. The congregations were small for prejudice and the base misrepresentations of the priests kept most of the people away. The few who came regularly were delighted and one by one found and embraced the truth, and though greatly persecuted, renounced Catholicism and cast in their lot with the so-called heretics. Antonio had often heard of the little church, though he had never been to one of their meetings. He had several times passed the pastor on the street and after all the evil things he had heard of him, was surprised to find that he had a kind expression on his face, which seemed to invite friendship and confidence. Once he had a short conversation with one of the members of this little flock, and after all he had heard of their being infidels and bad people, he was astonished to hear him talk about God and Christ and the duty of loving all men, even one's enemies. Some time after while in one of his best moods, Antonio decided to visit the protestant church, to see and hear for himself. He was not a timid man, and though dressed in his every day clothes, he did not hesitate to take a seat near the front. He enjoyed the singing very much, though he could not tell exactly why. He listened attentively while the pastor read the Bible and prayed and he concluded that he had never heard a priest, or anybody else pray like that. His heart was stirred as never before, and he began to wonder what would come next. The sermon was a good one, dealing mostly with the first principles of the gospel, and no one listened more attentively from the very beginning than Antonio. It happened to be Communion Sunday and when the bread was passed around, the new hearer looked on with interest and curiosity while the members were partaking, and when he saw that the good deacon was about to pass him, he beckoned him to his side, and before the deacon had time to ask what he wanted, calmly helped himself to the bread, never dreaming that he was doing anything wrong. This act did not escape the pastor's eyes and he enquired of the deacon who the stranger was. "He is the bully of the town, a turbulent and dangerous character." "Then why did you give him the bread?" said the pastor. "He beckoned me to his side and before I knew what he wanted, he had helped himself." The pastor was not satisfied and concluded it was his duty to go at once and explain the matter to him as kindly as possible, in order to avoid a repetition of the act. "And who knows," thought the pastor, "perhaps this may be the turning point in his life." He told him how pleased he was that he had come to the meeting and that he had been so attentive during the whole service. "But I am afraid," continued the pastor, "that you do not fully realize what you have just done, for not every one has the right to eat the bread that was passed around this morning. No, only those who are baptized and who are one who swears and gets drunk and fights can take part in this feast, but only those who love and believe in the Lord Jesus Christ." "Yes, I understand," said Antonio, "and you intend to leave off all these bad habits?" asked the pastor. "Yes, for I have been convinced by what I have seen and heard to-day that they are wrong, and that I ought to lead a different life." The pastor was much pleased and encouraged him to come again, and to remain true to his new but good resolution, explaining at the same time that he must not take the bread and wine again, till he had given proof of his conversion and had been received as a member of the church. He was accepted at once as a catechumen, and the pastor was delighted with his progress and evident sincerity.

After a while Antonio began to think of his poor wife who had been compelled to abandon him on account of his neglect and brutality, and he longed to have her with him, that he might, if possible, atone for the past. With great difficulty he succeeded in persuading her that he was in earnest, and that he was really a changed man, and that he would remain faithful to his promises, for this was not the first time that he had promised to lead a better life and give her

the love and care she deserved. However, while he continued to explain, and to plead and promise, the tender love of other days seemed to spring up afresh in the wife's heart, and with trembling hope she resolved to try him again. She soon realized to her great joy that her husband was no longer what he had been and that some remarkable change had come over him. Though she had heard many dreadful stories about the protestants, and until now, had been greatly afraid of them, she readily consented to accompany her husband to one of their meetings, that she might see and hear for herself.

She listened to the sweet singing, and earnest praying and the simple yet feelings were those of mingled surprise and delight. She willingly enrolled her name as a catechumen, to receive special instruction from the pastor, and it was not long before husband and wife became regular members of the church in spite of bitter opposition.

About this time the chief of police began to wonder where Antonio was, and how it happened that he never disturbed the peace any more with his drunken spree and rowdy conduct. On inquiry he learned that he was still in the city, but that since he had joined the protestants, a great change had come over him, and that he was now a sober, industrious man, a kind husband and a worthy citizen.

"This is a curious story, and I must go see what it means. If becoming a protestant makes such a change in a man I think I had better become one myself." So the next Sunday the chief of police was found in the little Evangelical hall, listening attentively to all that was said and greatly wondering at the change that he recognized in the manner and expression of Antonio. He was so much pleased that he came again and again, and soon he too became convinced that these people had the truth, and that it was his duty and privilege to follow the example of Antonio.

The gospel is still the power of God unto salvation to every one that believeth, to the poor priest-ridden people of unfortunate Italy, as well as to those of our own highly favored land. Some bright jewels for the Savior's crown have been gathered here, and who can say that many more may be found if God's people are faithful to the trust he has committed to them? This hope cheers and sustains us.

JOHN H. EAGER.

Rome, Italy.

THE PAPER QUESTION.

Rev. Editors:

You have kindly opened your columns to the agitation of the subject of starting another Baptist paper as a medium of communication among the brethren of our General Association, which will keep our people informed both as to the progress and needs of our work.

The question is not whether we need a paper, but whether we need another. I set it down as a fact that every general organization engaged in gospel work needs a paper suited to those who are laboring to promote the objects of such organization. It is the realization of this fact that has brought into being nearly all of our Baptist papers.

If the Baptist State Convention had not felt this need the Baptist Record would not have been. This was no less the General Association and old Southern Baptist. The question, I repeat, is not whether we need a paper, but another. There is difference of opinion among us in regard to it; some insist we have not such a paper, and hence ought to start another. Others urge if we do not have such a one it is our own fault, and, therefore, it would be unwise, and even harmful to start another. I hardly know on which side of this question I may be found.

When the consolidation of the Southern Baptist and Baptist Record was effected, it was hoped we would have in the present Southern Baptist Record a paper adapted alike to the wants of both the State Convention and General Association, and thus we should save the expense of publishing two papers, and avoid the friction that seemed inevitable. In this, it is claimed we have been disappointed, hence the desire for another paper.

On the other hand, as I have already said, there are those while admitting the S. B. R. does not meet the wants of the General Association, it is our fault, we ought not to want another paper.

I set it down as another fact, that there are three things essential to the adaptation of a paper to the needs of any organization:

1. Those working through the organization must keep their people informed as to what is being done and their duty in connection with the work.

2. What they write must be printed.

3. The brethren must take the paper and read it.

In the absence of either of these there will, of necessity, be a failure. In the present case two of these have been obviously wanting. We have not written of our work for the

S. B. R. nor have our people taken and read it, as such it does not meet our wants. And the almost without a paper. It does not self remains the same. I do not know just the circulation of the S. B. R. among our churches, but I know it is small, and in some localities it is decreasing and it is this view of the situation that has sprung the question of another paper.

It will take money and some other things too to start and carry forward a paper, and the question is, how can we get it?

We are not in a hurry to get it; if this is not so, it surely will be prudent to move cautiously. That we want a paper that our people will take and read; through which they will be instructed in regard to our work, and their obligations as lovers of the Savior's cause needs no argument. If we will not or cannot make the Southern Baptist Record such a paper, then we need another.

I fear many of us are indifferent as to such information. A brother recently said, "We paid out at Oakland—had money left, and what we did not appoint any missionaries for next year." Now such ought to be taught as to the objects of the Association. If we were quite through our domestic work, there are other fields beyond and still others beyond, so we shall never be done our work till the end, or till the Master comes, Jesus says, "This gospel must first be preached to all nations and then cometh the end." This is my say on the paper question. Now I may say to hear what others will say.

W. T.

Note.—The RECORD is glad to print an article so thoughtful and pointed. We wish to say, that the people will get out of the RECORD about as they put into it. The picture drawn is not flattering; but it is as bright as another equally real. When the consolidation was effected there were less than 100 paid up subscriptions on the Southern Baptist Record. People can't have papers unless they support them. Some people do take both papers in a spirit of opposition. There are not a few who will do more against their brethren, than they will for the Lord. If the RECORD is not the organ of the General Association we reject it, but we will be glad to help on the cause in the bounds of that body, if the brethren will let us and help us.—EWS.

LETTER FROM MARQUETTE.

Dear Bro. Gaubert:

I have just read with much interest your letter from Clinton, La. It sounded very home-like to me. I assure you. It was in that region I first saw the light and some of the names you mentioned are among my kindred. But I have certainly wandered far from home in these thirty-six years as you can see by looking on the map at the vast territory lying between Clinton, La., and Marquette, Mich., on Lake Superior.

Yet no distance or circumstances can ever decrease my love for my Sunny Southland, although the people here, by their overflowing kindness, have tried to transfer it.

We frequently misjudge the Christian people of this section. They certainly have a different way of expressing kindness, but the nature and amount of the kindness expressed do not differ. They pay their ministers better and then expect them to be as independent as other men.

Our membership is not large but they are well-to-do people and behind no church here in social standing and spiritual influence.

I found on coming here eighteen years ago one of the handsomest houses of worship I ever saw. It was two years old, and six hundred dollars in debt. It was for a dedicated last month, and by a united effort the money necessary to cancel the debt was raised a week before the day of dedication, and at that service we took up a collection for Missions.

When I first came, a prominent member of the congregation, a newspaper man, and ritualist by profession, came to my study to explain his anomalous position. He wanted to dissipate any expectations I might entertain of getting him into the church, for, said he, "while I want to retain my place in your congregation I intend to retain my membership in the church in which I was born and brought up." I relieved his mind by assuring him that I had no design against him. You can imagine my surprise as well as joy when he came again to see me, and this time much troubled on account of his sins. He made a profession of religion and was the first to enter the pool. For service in prayer-meeting and work among the young people I have not one equal to him, and he is never absent from any service, except when he is out in the adjoining towns holding temperance meetings. He was urged last year to stand for Congress, but declined.

The second one baptised was the carpenter, a member of another denomination, who two years ago had

built the baptistry. He said he thought when he built it he was done with.

I was delighted with the Michigan State Convention. It lacked the enthusiasm and spontaneity of Southern Conventions, but in devotion to the cause, well prepared speeches, and efficient work it seemed to lack nothing.

I am truly glad to see the progress Mississippi Baptists are making, and especially glad to see the endowment ball increasing in size and velocity. (I hear you chuckling, how glad?)

Some one may say if this be true, these boys can't do it, for we are set out for another \$50,000, and the second amount will be easier to get than the first.

Fraternally,
E. A. TAYLOR.
Marquette, Mich., Nov. 15, 1889.

"FAITH, HOPE AND CHARITY."

In the RECORD of Oct. 3rd, Bro. Hicks writing under the title of "Faith, Hope and Charity," seems to minimize Faith. Judging from the tenor of his article and what he says of Faith and election, he appears to be a little afraid lest he fall into the doctrine of Fatalism.

I agree with him as to the great importance of obedience, hope and love. I believe we should practice and cultivate each to the best of our ability. The scriptures teach us that obedience is preferred to sacrifice. But while we recognize the importance of obedience, we should not magnify it to the extent that we are saved on account of it. We are not commanded to obey in order that we may be saved, but because we are saved. "By the deeds of the law," (i. e., obedience), there shall no flesh be justified. The Christian is created unto good works, and good works are the fruits of regeneration, the Christian is truly rewarded for his obedience, but salvation is not part of this reward.

Bro. H. says "a man has no more control over his belief than he has over the color of his hair." (I suppose he means the belief spoken of in the Bible, he uses belief and faith synonymously.)

If it is true that a man has no control over his belief, then it is immaterial what a man believes, he is not responsible for that, even which he believes. That man is responsible for what he believes. It is the sin of unbelief that condemns.

Every person to whom the gospel is preached and who does not believe in the Savior, is guilty of unbelief. "Our belief or unbelief is not at all times regulated by reasoning faculties, we often from passion, prejudice or ignorance believe things to be true which are absolutely false."

Bro. H. says: "If an act of faith was necessary it would leave infants out." Well it is said "Without faith it is impossible to please God." Yet it is evident that unconscious infants cannot exercise faith, hence I conclude that such infants are not required to exercise faith, but I hazard the affirmation that faith is absolutely required of every sane adult.

Again, Bro. H. says: "Belief or faith is nothing more or less than the confirmation of a fact." The confirmation of a fact, is to establish that fact, to confirm, fix and settle it. What fact does "belief or faith" establish, confirm, fix and settle? Does not our brother rather under-rate the importance of "belief or faith"? (I mean scriptural belief, saving faith.)

Let us enquire and see what is the province of this "belief or faith," and determine whether or not it is necessary.

The violation of God's law is the original basis of man's condemnation, yet man may enhance this condemnation by rejecting the gospel privileges; but the rejection of the gospel is not at all the foundation of this condemnation. Man's condemnation induced the gospel plan of salvation by grace, and he is saved, if at all, by grace, hence his condemnation is not, otherwise his salvation could not be by grace. Now this salvation is offered to condemned men on condition of faith in Christ. Therefore faith in Christ is the pivot on which man's deliverance from this condemnation turns. Those who exercise this faith in Christ, are made one with him, and they share the saving benefits of the atonement as certainly as if they had made the atonement themselves. Surely "an act of belief or faith is necessary."

Bro. H. asks, "Can you find in the New Testament where it says we are saved by faith?" I do not think the exact expression is used in the Bible. But we do find such expressions as these, viz: "By Him all that believe are justified from all things." "Being justified by faith we have peace with God." "Wherefore the law was a schoolmaster to bring us to Christ that we might be justified by faith." "Therefore it (salvation) is of Grace that it might be by faith." "Ye are the children of God by faith in Jesus Christ." For Christ is the end of the Law? I answer because the demands of the violated Law were satisfied by Him, on account of what He has done for us. But it is said, "He is the end of the Law for righteousness to every one that believeth." How is he the end of the Law? I answer because the demands of the violated Law were satisfied by Him, on account of what He has done for us. But it is said, "He is the end of the Law for righteousness to every one that believeth," note the limitation, "To every one that be-

lieveth," that is to every one who exercises faith in Him. "With the heart man believeth unto righteousness." "The just live by faith." These scriptures teach that Faith in Christ is also the pivot on which man's justification turns. But we must not suppose that there is anything of merit in faith, we are commanded to believe in Christ, hence it is our duty to have and exercise faith in Him. If we believe on Him, we will but do our duty, and no man is entitled to merit for the performance of duty.

Some one may say if this be true, these boys can't do it, for we are justified by faith? "If faith is a duty, it cannot satisfy the demands of the violated Law." That is all true, we are not justified on account of our faith, but we are justified by that which satisfies and meets the demand of the Law, and as nothing except the righteousness of Christ can do this; we are therefore justified before the Father on account of the righteousness of Christ. Now, faith is one of the fruits of the Holy Spirit, and its especial province is to embrace Christ and his righteousness; hence the frequency with which it is used in connection with man's salvation. We may therefore conclude that faith is the instrumental cause of our justification and the righteousness of Christ the meritorious cause.

What then are the essential elements of this Faith? It is a cordial reception of the Savior, and an unreserved reliance on his righteousness. The Apostle Paul speaks of this in 2 Tim. 1:12, "For I know whom I have believed and am persuaded that He is able to keep that which I have committed to Him against that day."

Evidently the apostle here refers to the fact that he had committed the interest of his soul to the keeping of his Savior. The apostle made this deposit when he first embraced the Savior through faith, and every believer is required to do likewise, and this commitment or deposit cannot be made except by faith, a trusting, confiding faith. This is the faith that the scriptures require and none other.

Bro. H. says "We know there are plenty of unconvinced people who believe the word of God with all the powers of their minds." If these unconvinced people did, believing as they do, will not every one of them be condemned on account of unbelief? If so they don't (scripturally) believe God's word." It is written "Believe in the Lord Jesus Christ and thou shalt be saved." An unpardoned believer is a contradiction of terms.

It may be that Bro. H. regards the word "Believe" in somewhat of a strict or technical sense, "such as simply an act of the understanding, not extending beyond the assent of the mind." To which I reply, that such belief is condemned by the scriptures as unbelief.

L. C. STANDIFER,
Oxford, Miss.

A SUCCESSFUL PLAN.

Editor S. B. R.:

If you will excuse a few broken sentences from a Louisiana Baptist, I would like to tell you how we did to raise the amount pledged by our delegates at the last meeting of our Association for State Missions, which amount was fifty dollars. It being a sum that so far exceeded anything that we had ever done before that almost every member, male and female, believed themselves inspired as prophets and prophetesses to declare, "It never can be raised." Yet after all of these predictions, I fell to work, thinking, and as I trust, praying for some light on the seeming difficult subject, remembering that some one had said, "Where there is a will there is a way." Well, I thought that the people of Zarah church was a willing people, provided the right plan could be put on foot. So it was to that end I looked, when sure enough the light appeared. This happened late on Sunday night of my second week's contemplations, at the discovery of which, I arose from my bed, entered my wife's room and disturbed her quiet repose by communicating to her my discovery of a plan to pay the much dreaded \$50.00.

I shall say nothing of the good feeling that swelled our hearts. I trust it was the spirit of our Lord, "Now to the subject. In this community, we are almost every one of us, to some extent farmers, and of course raise some cotton. Well you know cotton is money; yet money is not cotton. So it was cotton that I decided to ask for. Then making an estimate of the membership and thus prepared, I set out, and with the zeal of a book agent began to canvass, asking for just one hundred pounds of seed cotton, with the view of making a bale and for the same to be turned over to our Executive Board to be held at their discretion and sold and for the amount to be set to the credit of our church.

To this appeal came an almost general response. The place of deposit, preparatory to ginning was arranged and now I am happy to say that at the house of one of our deacons can be seen in one huge pile on his gallery floor, almost the entire amount. In a few days it will all be

brought in, and he, according to promise will have it ginned ready to be disposed of when thought proper by the Board.

Thus the story ends. And that it may be as "bread cast upon the waters," is our prayer.

Yours in the gospel,
C. E. REED.
Camp Harvey, La., Nov. 24, 1889.

You can't? Ah, well, go and do like Bro. Reed's folks and it will be done.—EWS.

News Letter From Louisiana.

Our two schools at Mt. Lebanon and Krouche are moving on satisfactorily and with the help which our people are able to give the interest will be largely increased. Our preachers are making some changes for the coming year. Bro. W. M. Alfred who went to Texas some years ago I think has an inclination to come back, and as there is plenty of work, why not? It was my pleasure to suggest the name of Rev. G. M. Harrell of Minden as a suitable man to give part of his time to the Coushatta people next year inasmuch as my mind was made up to leave them and he received a unanimous call there for one-fourth or one-half of his time as they may agree upon.

After preaching eight years to the Coushatta people I feel much more attached to them now than at first, and I find it a right hard place to give up. It cheers my heart to have the deacons tell me that a call for another year would be unanimous if I could accept, with a good salary as any former year, but sometimes duty calls us to do things which our feelings do not sanction. May the Master bless the dear people there.

The second Baptist church in Mansfield dissolved two weeks ago and most of the members have gone back to the old church. Mansfield has never been large enough for two Baptist churches.

Our mission work moves on right well, with Rev. J. T. Barrett as corresponding secretary. When he learns all the points as well as the retiring secretary, there is no reason why a great measure of success should not attend his efforts. Just now he is seeking for a "Christmas gift," to help on our "church building work."

We have been somewhat solicitous about our mission work in New Orleans, but after a somewhat prolonged session on the night of Nov. 27, 1889, our board agreed to continue our relations with Valence Street church. That church had been notified some time ago that unless its action in receiving a member from whom Coliseum church had withdrawn fellowship, was rescinded the support of the Board would be withdrawn. While none of us as a rule would recommend one of our churches to receive excluded members from another church, there were some of us who thought that as our Board has no jurisdiction over independent churches, that it would be best not to interfere with the internal working of any church, and if Valence Street church has erred we would not on that account withhold support, but help the brethren there and trust to their piety and good judgement to remedy any mistakes if they have made them and push on their work. There was a larger attendance of the Board than usual and while the discussion grew warm from time to time, there was a good deal of the Christian Spirit manifest, and all the brethren seemed to have an abiding conviction that we were right.

Dr. T. J. Allen presided over the meeting in his usual dignified manner. Rev. G. M. Harrell offered the following resolutions—viz: "Whereas, it has always been the policy of the Executive Board

